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Exegetical Notes.

John 19:17—20:20.—Wherever the fourth gospel runs parallel with Matthew, Mark, and Luke, we find evidences of employment of all three, combined with independent tradition, which not only supplements, but here and there unobtrusively corrects. The result is that dominant features are often passed over, while details, of special significance to the writer, are elaborated. Thus the story of the crucifixion, after the simple mention in vss. 17, 18, dwells exclusively upon five points of detail, mostly Scripture "fulfilments" (vss. 24, 28, 36, 37): (1) the wording of the title on the cross, vss. 19–22; (2) the mode of dividing Jesus' garments; (3) the committal of Mary to the care of John; (4) the death cry; (5) the lance-thrust, bringing forth mystic blood and water. An example of "correction" is the emphatic *αὐτῷ*, vs. 17 (*cf.* Mark 15:21). Docetic gnostics had employed the tradition to deny that Christ had suffered in the flesh (Iren. 1, 24:4; *cf.* 1 John 4:2 f.). Jesus bore *his own* cross (*cf.* Gen. 22:6; Matt. 16:24). See below on vs. 31.—*Τίτλον*, vs. 19. Pilate personally dictated the titulus (placard of the victim's crime) of Mark 15:26, aiming only to vent his spleen (vs. 20), in reality "prophesying;" see 11:50.—*Χιτῶν ἄραφος*, vs. 23. Peculiar significance is found in the exact agreement of Mark 15:24 with Ps. 22:19. The "seamless robe" was a high-priestly garment (Josephus, *Ant.*, iii, 7:4), already employed by Philo (*De Ebr.*, 21; *De Profug.*, 20) as a symbol of the all-compassing Logos.—*Ἡ ἀδελφή τῆς μητρός*. Usually identified with Salome, mother of James and John (Matt. 27:56), but there are serious obstacles (*cf.* vs. 27); likewise to the speculations, originating with Jerome, identifying *Κλωπᾶς* with Cleopas (Luke 24:18), and Alpheus (אלפיי). The absence of *καί* before *Μαρία ἡ (sc. θυγάτηρ) τοῦ Κλωπᾶ* has led some to insist that three women, others even that only two, are meant.—A Johannine (*τὸν μαθητὴν ὃν ἠγάπα*) tradition, which must be reconciled with Luke 23:49 (*μακρόθεν*) and Acts 1:14 (*σὺν τοῖς ἀδελφοῖς*); but early tradition represents John as having remained unmarried, unlike the "brethren of the Lord" (1 Cor. 9:5), which may be pertinent.—*ἵνα τελειωθῇ*. Construe with *τετέλεσται*; *cf.* 13:1.—The *δυῶ*, however, which after the example of Luke 23:36, 46 displaces the painful outcry of Mark 15:34 (*cf.*

35-39) = Matt. 27 : 46, is meant to be included in the fulfilment (*cf.* vs. 30 and Ps. 69 : 21). Scripture "fulfilments" and symbolism, including the note that the *κάλαμος* (Mark 15 : 36) was "hyssop," a low shrub prescribed in the law for sprinkling the blood of the passover (Ex. 12 : 22), absorb this evangelist's attention, to the exclusion of actual scenes.—*Παρασκευή*, literally "preparation." Here simply "Friday" (Mark 15 : 42), in vs. 14 *fourteenth* Nisan, correcting synoptics (*cf.* 13 : 1, 29; 18 : 28). The incident of the crurifragium (not a merciful *coup de grace*, but a torture here superadded to hasten the end) and of the lance-thrust (vs. 34) is unknown to the critical text of the synoptics, but perhaps not to tradition, for **ℵ**, B, C, L add *ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα*, after Matt. 27 : 49 (so 1 John 5 : 6; here *αἷμα καὶ ὕδωρ*). The importance attached by our author to the incident (of which we have perhaps another trace in Rev. 1 : 7) appears in 1 John 5 : 6-8. Docetists who denied that the Christ had suffered in the flesh could attach no value to the sacrament of the cup (1 Cor. 10 : 16). They exalted by so much more that of baptism, to them the rite in which the æon Christ became incarnate.¹ Two "scriptures" (Ex. 12 : 46 = Numb. 9 : 12 and Zech. 12 : 10) were fulfilled (vss. 36, 37) by it. The former reinforces the symbolism of the death occurring simultaneously with the slaughtering of the lamb of redemption; the latter that which shows the indispensableness of both sacraments.

Ἐκεῖνος (vs. 35): viz., the authority for the tradition 31-34. The word is crucial for the problem of authorship; for, while in itself indicative of another than the writer (*cf.*, however, 9 : 37), *οἶδεν* and *λέγει* must be given their weight. They suggest a living relation between the writer and the bearer of this *ἀληθινὴ μαρτυρία*, who is not the heavenly witness of 1 John 2 : 6, etc. (Zahn), but identical with *ὁ ἑωρακὼς καὶ μεμαρτυρηκὼς*.

The rest of our evangelist's narrative enlarges on the incidents of the burial and resurrection, Luke 23 : 50-24 : 12; Matt. 28 : 9, 10; Luke 24 : 36-49.—Vs. 39, *Μίγμα* (**ℵ**, B, *ἔλιγμα*, *i. e.*, *volumen*, wrapping) *σμύρνης καὶ ἀλός*. Zahn (*Einl.*, II, p. 457) cites an Armenian MS. brought to light by Conybeare as indicating a comment by Papias (145-60 A. D.) on this verse, to the effect that "aloe is a kind of incense." The great quantity of precious spice testifies the sincerity of this belated reverence from Joseph and Nicodemus (Isa. 53 : 9), which

¹For the alleged anti-baptist interest of this writer see BALDENSPERGER, *Prolog des vierten Evangeliums*, 1898.

Mark 16 : 1, Luke 24 : 1, relate as intended by the women, but interrupted.—20 : 6, 7, *δθόλια* (19 : 40) *καὶ σινδάριον* (sudarium, 11 : 44; Luke 19 : 20—a *σινδών*, Mark 15 : 46 and parallels). Uncanonical gospels had more to relate of this visit to the tomb (*cf.* Luke 24 : 22–24, presupposing the substance of vs. 12), the appearance to Peter (Luke 24 : 34; 1 Cor. 15 : 5), the giving of the sindon (winding-sheet) to the high priest's servant, and a doubting disciple (James) convinced by a special appearance of Jesus (Gospel according to the Hebrews). According to Origen the parallel to Luke 24 : 36 ff. quoted by Ignatius, *Ad Smyrn.*, 3, was found in the *Διδασκαλία (Κηρύγμα) Πέτρον*; according to Jerome in the Gospel according to the Hebrews. It has Johannine features.—Vs. 16, *Ῥαββουνί*, Mark 10 : 51, a more respectful form for rabbi.—Vs. 17, *Μὴ ἅπτου* “touch”—not “lay hold” (*κρατεῖν*). Contrast vs. 27. Perhaps intended to suggest the doctrine of the metamorphosis of the body, Rom. 8 : 11; 1 Cor. 15 : 52; 2 Cor. 5 : 2; Phil. 3 : 21—*Ἀναβαίνω*. The ascension belongs to the kingly character of Jesus and differentiates him from the rest of the righteous dead, who remain in “paradise,” while he ascends to his heavenly throne, Matt. 22 : 44; 26 : 64.

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